

¶ A Paterne of a
passionate minde,

Conteining a brieffe

description of the sundry
straunge affects of the
minde of man.
(:)

¶ In the ende where-of is
set downe a Lesson, meete
to be learned of all estates
in generall.



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to be taken in the
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¶ A briefe collection of

dyuerse effectes of the mynde: And
first of Perturbations in
generall.

Perturbations are contriti-
ons of the minde, contrar-
y to reason or desires to much
abounding in man.

Whistions affirme that cherefulnes
hath abyding in the Splene, Anger in
the Gall, Lust in the Lyuer, and feare
in the Hart: therfoze it is better to slay
then to plucke any thing out of the bo-
dy, that is to alter the naturall dispo-
sition of man.

Except there be passions and pertur-
bations in man, there is no place for
vertue: euen as there is no victo-
rye, where as there is no aduersary: there-
foze to be angry, to couet, to lust, is
no offence. For it is necessary, that
Perturbations should raigne, for the
illustration of vertue: but an angrie,
couetous & lecherous man, deserueth
great reproch. For albe-it we haue
them, yet we must vse them well: And

A.s. therfoze

A briefe collection,

therfore the end of our affections make them either good or bad. And thus briefly of the perturbations in generall.

Of Pleasure, and hir partes.

Pleasure is a certeine exultation, or an exceeding reioysing, sprounge of the euentes of things desired.

Pleasure is of two sortes, one is saide of honest and good thinges, the other of dishonest: In respect of honest thinges, it is called Voluntas: In respect of dishonest Voluptas.

A wise man ought not to be puffed with pleasure: for it is the sworde of thinnesse, it killeth the body, weakeneth the iudgement and taketh away vnderstanding.

Of Ill-will.

Ill-wil is that which neuer speaketh wel, neither can take any plesure at the prosperity of anye man but hir owne: it is a token of an abiect & seruile man, at an other mans prosperity to be grieved, or to reioyce at y hurt of any man: because the common state of mankinde is such, as none hath assuraunce of perpetuall felicity. For Fortune is lyke glasse, which then may easily be broke, when it shyneth moste.

Of

of the effectes of the minde.

Of Delectation.

Delectation is a pleasure, which infecteth the minde, by a certeine sweetenesse, conceaued by the eare, with-out some recreation, cares would ouercome vs.

We ought to beare the discommodities of this lyfe patiently.

Of Oblectation.

Oblectation is a certeine bending, or inclination of the mynde, to a pleasure gentle, and sweetely molifyng the minde.

This Oblectation, in the beginning a man ought to restrayne by reason: For if it once come to a custome, it will easily come to a habite, and hauing got an habit in pleasure, impossible it is to put it away, and to be indued with vertue.

Insultation.

Insultation is an exceeding delight and pleasure, aken at the hurts of another: especially, as when we overcome our enemyes, to laugh them to scozne, and vnrasonablye to reioyce at the same.

More shame for insultation, the same

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for

A brieſe collection,

for their victoꝝ haue many me purchaſed, as much honoꝝ for clemēcy, as gloꝝyꝝ for victoꝝ, haue diuers atchieued.

Of Boasting.

Boasting is a iesting ioyfulneſſe, exalting it ſelfe insolently.

If a wiſe man be deſiled with this affection, it maketh him not only with pride to be puffed, but alſo ridiculous.

Who immoderately lyketh to praiſe him-ſelfe, is a good vice to make wiſe men ſpoꝝte. As the ſhadow doth folow the body: ſo ſhould ſhame folow good deedes, it ought not to be hunted after.

Boaſting makes vs not onely to forget our ſelues, and the cauſe of our well doing, which is good in deede, but alſo cauſeth many to be aſhamed of their parentes, then which, what can be moꝝe impietie.

Of Prodigalitie.

Prodigalitie is ſayde to be a diſſolution, oꝝ a to much loſing of a vertue.

A prodigal mans pꝛoperty, is to conuet other mens goodes, and not to care for his owne, to ſpend luſtily, & to fare deliciouſly: ſo he hath, he cares not how he getteth it: & ſo he ſpendeth, he cares not

of the effectes of the minde.

not how, when, or who consumes it.

No admonition of friends, neyther feare of pouerty can make a prodigal man thristy.

The ende of prodigall persons, for the most parte, is straunge & wicked.

Of Ambition.

Ambition is a loue and care of promotion, or an vnmeasurable desire of glory.

Except ambitious persons be cut fro euery common weale, impossible it is to be without ciuil & continual disoord.

Of Lust.

Lust is a desire raised against reason, or a wylde and vnbydeled appetyte, which in whome soeuer it raignes, so killeth all good motions, & vertue can haue no place in the minde of him.

Lust makes a man to haue neyther care of his owne good name, nor consideration of the shame which his posterity shal haue by his wicked liuing.

Of Needinesse.

Needinesse is an insatiable coueting or a desire wout al mesure immoderat

Couetousnes is neuer minished, neither with lacke nor abundance, and it

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lacketh

A briefe collection,

lacketh as well those things which it
iniopeth, as which it wanteth.

Where little is, little is the care, and
little ought to be coueted.

Prodigality and couetousnes, are
the two plagues, which ouerthrowe
great and famous kingdomes.

Of Anger.

Anger is defined after two sortes, ei-
ther according to hir nature, or accor-
ding to hir effect: according to hir na-
ture, Anger is a heate of bloud, and in-
flaming of the same, euen to the inner-
moste parte of man.

According to hir effect, Anger is a lust
or desire to punish or to be reuenged on
him, which seemeth to haue hurt vs.

Of Wrath.

Wrath is a desire to be reuenged seek-
ing a time or oportunitie for the same.

Anger consisteth in habit and dispo-
sition: but wrath in deede and effect.

It is a hard thing to alter the minde of
man, and sodeinly to plucke away, that
which by custome is come to an habit.

When Anger doth most moue vs, then
shoulde we most carefully keepe y tongue.

Of Palenesse.

Palc-

of the effectes of the minde.

Palenes is called an anger, newly begonne, or but newly beginning, and after a little while is quickly gone.

A man infected with palenes, is sone hot, & sone colde: bicause reason ouercometh the outragiousnes of y^e passion: for if it should persist & continue long, it would easily come to hatred.

Of Hatred.

Hatred is an olde grudge or a desire by which we wish ill to some body, that so may come either to welth or profit.

The difference betwæne hatred and anger is, time can asswage anger, but hatred once rooted, can-not be (or very hardly) pluckt from the hart.

He which is angry desireth to haue hⁱ vered, w^ho he is angry: but he which hateth, desireth his death, whom he hateth.

Of Discorde.

Discord is an anger conceiued very at y^e hart, by an extreame & inward hatred.

He which is dissentius, as an vnprofitable member should be cut from the body of a common weale. The dissentius person can agree with none, can yelde to none, but dissenting from all, seeketh by conspiracies, Insurrections,

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poysoning of Prynces , the playne e-
uersion and ouerthrowe of all.

Not the inequality of power, but the
dissention of mindes maketh dissention.

By discord the greatest things come
to nought, and by the same, the world
and all thynges els shall perysh.

An angry man, in his heate, dyffe-
reth not from a mad man , beholde
his lookes, his colour, his iesture, voice
wordes and behauiour , and no diffe-
rence shall you finde.

Of Loue.

Loue is a diuine mistery, giuen vnto
man, for his conseruation & comfote.

The greatest and mosse burning
affection is Loue, for Loue is the bond
of friendship.

A wise man may lone, so long as it
is without care and sighing.

The cause of Loue is delyght,
which by the aspect and sight of beauty
is taken , whosoouer in vewing and
beholding taketh no pleasure , can at
no tyme loue in dede.

Loue is an vnsatiabie desire , in-
truding it self into man, by some won-
derfull beautye, a passion vnniete for

of the effects of the minde.

a noble man.

The effects of loue are straunge, & moze to be shunned then anye other perturbation.

This loue bereth the minde and casteth the body into sicknesse.

Loue is the cause of deadly hatred, and can abide no partner in the same.

Loue makes valyant captains, most vile captiues, and those which are subduers of the stoutest, to be in subiecti- on to the most abiects.

Through loue, whoz edome, deflow- ring, a dultery & incest, are committed.

Loue is remedied either by fasting, by time, or wth an halter, for good chere, nourisheth and increaseth loue, time doth take away or at y^e least allwage the same: But if ncither fasting nor time wil do good, then the next remedy is to take an halter & hang him selfe.

Of desire and longing.

Longing is an immoderate desire of a thing wished for, and therefore hastening is a lyngring to him which longeth.

Euery thing is most esteemed whē either it beginneth to want, or we al-

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together

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together lack it, wherfoze it appeareth
that we know what a thing is, and of
what estimatiō when we haue it not,

It is vnnēete foz any wise bodge,
whose part is to beare patiētly, which
must needes be bozne, to be subiect to
this perturbation of longing.

Of Feare and Sorrow.

Feare is an opinion of some euill
comming towards vs, which seemeth
to be intollerable.

A wise and valyant man, shoulde
allwayes bee heedfull, but neuer
fearefull: foz there is moze euil in fe-
ring, then that which is feared.

A mā wer better to repēt him of his il
fortune, thē to be ashamed of h victoꝝy.

Of Slothfulnesse.

Slothfulnesse is a feare of labour
to ensue, & as dilygence helpeth & prof-
pereth al enterprises, so contrariwise,
Slothfulnesse marreth euery thing.
Slothfulnes riseth of too much abū-
dance, & Idlenes maketh of men wo-
mē, of womē beasts, of beasts mōsters.

It commeth to passe often-times,
that industrious and dilygent men, by
their paynes, excell euen those, to who

Nature

of the effects of the minde.

Nature hath bene most beneficiall.

Of Bashfulnesse.

Bashfulnesse is a feare of iust reprehension, or it is a vehement motion of the minde, flying shame, desiring commendation, it is the best ruler of the lusts when it is rayled by the care and studie of honestie.

Bashfulnes is raised sometime by ill deeds, but shamefastnesse is alwayes thzough consideration of goodnesse.

Of Terror.

Terror is a certein fere, springing frō y^e imagination of an vnacustomed thing

He is properly called a valiant man, to whom y^e feare of an honest death doth strike no terror. Of Dread.

Dread is a feare that troubleth the minde, befoze any euil doth happen.

Dread maketh vs not to enioy our riches nor other commodities of this lyfe, thzough a feare of death.

It is the propertie of a wise man, with a quiet minde, to suffer al things, whome prosperitie can-not inflame with disdain, nor aduersitie overthrow: but those things which he possesseth, he inioyeth, and those thinges
which

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which he hath not, he doth not greatly conet.

Unto euery wise man it belongeth to haue a fore-cast of those thinges, which may happen.

God will not suffer man to haue the knowledge of things to come, for if he had a prescience of his prosperitie, hee would be carelesse: and vnderstanding of his aduersitie, he would be senceles.

Hope of all paissions is the sweetest, and most pleasant, and here-off it is sayd, that hope cōfōrteth captaines.

Of Trembling.

Trembling is a sodain motion of the minde, ioynd with an amazednes of the same.

He is but a wretch who can-not keepe his grieffe in secrete.

Wicked men seeke the destruction of those which meane best.

Of Conturbation.

Conturbation is an affection contrary vnto Fortitude, without which nothing can be accomplished worthe-lye, and with commendation.

The whole glozy of a battaile, consisteth in the pollycie of a Captaine.

The

of the effects of the minde.

The head being troubled the members cannot fulfill their duties.

Of Fearefulnesse.

Fearefulnesse is when the minde being moued, doth as it were forsake the body.

Fearefulnesse is an imbecillitie or weakenesse of Nature, in respecte of yeares, in childhood, or doting olde age, or by sickenes, or it riseth from a conscience conuict and guiltie of some offence.

Of Sorrow.

Sorrow doth cause in the minde of man, a biting grief, & veneration: Feare causeth a fight and departinge of the minde: Pleasure rayseth an ouer prodigall merinesse, and Lust an vnbridged appetite.

Sorrow is an vnmeasurable contrition of the minde.

Of Pitie or Compassion.

Pitie is a sorrow conceiued by the miseries of an other man.

Pitie and mercifulnes, byings credite both with God and man.

A mercifull conquerour, a friendly foe: Wherefore euery man ought to endeavour

A briefe collection,
endeauour to seme, and to be merci-
full.

Of Enuie. *Envy*

Enuie is a sorrow, taken at the
prosperitie or welfare of an other mā.

As the Auker eateth and destroy-
eth yron, so doth Enuie eate and con-
sume the hearts of the enuyous.

Such are most enuied as either by
wealth, riches, renoume, authoritie, or
vertue, are better then the rest.

Enuie gotten by vertue, obscureth
not the name of any man.

The enuious like of none, but such
as are causers to bring those which ar
at rest and in felycitie into misery.

Of Emulation.

Emulation is defined to be a grief
of the minde, bicause one doth inioye
that, which we are desirous to haue.

That man is sayde to emulate,
which labours with toth and nayle,
to get the praise and glozve which an
other hath, vnto vnto himselfe.

Emulation brings Infamie vnto
those which are infected with y same,
when they will contend and chalenge
their better.

Emula.

of the effects of the minde.

Emulation is naught, and necessary: nought, when it springs of an ambitious Enuie, and necessarye, when it riseth, of a vertuous Study.

Of Obtrectation.

Obtrectation is a griefe of minde, because others woulde haue that, which our selues inioy.

A good thing, the more common, the more commendable.

Of Fretting.

Fretting is a sorow of the minde, mightely bringing downe a man, and altering his constitution.

Of Sadnesse.

Sadnesse is a sorow continuing deeply rooted in the minde.

Melancholyke persons are continually bered, both in minde and body, they are very seldome wel at ease, because they digest their meate verie ill, they are strong in imaginations, and for sharpenesse of witte, they excell.

Sadnesse is to be condemned, but grauitie is commendable.

Of

A brieſe collection,

Of Penſiuenesse.

Penſiuenesse is a dolefull or weeping ſorrowfulnes, and withereth the body of man.

Of Mourning.

Mourning is a ſorrow, conceived of the death of him which was deere to vs.

Their deathes, whose lynes haue bene good, and without any notorious crime, shoulde alwayes be a comforte vnto vs by a continual remembrance.

Patiently shoulde that be borne, which no strength can overcome, nor counsaile auoyd.

He dyeth not vntimely which dyeth vertuously.

Of Troublesomnesse.

Troublesomnesse is a laborious ſorrow.

No dolour nor daunger ought we to shunne and auoyd, if there-by we may doe good.

Of Lamentation.

Lamentation is a sorrowfulnesse, shewed by a certeine howlyng & crying out.

Of Carefulnesse.

Carefulnesse is a sorrowfulnesse
of

of the effectes of the minde.

of the minde, proceeding frō some great
and deepe cogitation fired at the hart.

Study & carefulnes in a naughty dis-
posed persō, causeth gret hurt: but in a
good and vertuous person, it conuer-
teth all his endeuors to good exercises.

Of Molestation and
Affliction.

Molestation is a griefe of minde, not
ceasing, but continuing.

Of Desperation.

Despayre is a sorrowfulnesse,
with-out all hope of better fortune.

Who contrary to the wil and time
prescribed of God, will parte the soule
from the body perpetually: he is to be
punished.

Of mortall vertues lyfe, and of
the chiefest felicity.

Some men haue supposed the delight
of the minde, to be the chiefest felici-
tie: Others the beastly pleasure of
the body: Others a good constitution of
the body, and perpetuall health with-
out sicknesse. Some haue thought ho-
nestly linked with pleasure. Some to
be free frō sorrow and griefe of minde.

B. j.

Some

A brieue collection,

some learning & profound knowledge,
some to liue honestly, and to folow ver-
tue, some not to declyne from the law
of nature, some in the goods of nature,
fortune, and the minde : so that howe
many sectes, so many sentences, how
many men, so many opynions.

Felicity is a vertuous prosperity
as a flozishing estate, ioyned wyth an
honest conuersation: or els a way suf-
ficiently of it self, teaching how to liue
well, or a lyfe indued with al kinde of
pleasure, quiet and glozvous.

Of the goodes of Fortune.

The goods of Fortune are riches,
and will of men, Nobility, Fame, Au-
thority, Honour, many and vertuous
Chilozen, and such lyke.

Riches do rather stir to vices, then
pycke to vertue.

We shoulde rather gather wealth
both to relieue our want, and also to
succour the necessity of others.

Riches are according to theyr vse,
good, if they be well bled: bad, if they be
abused.

Riches with-out wisdom to vse
them, can not honest a man.

Vertue

of the effectes of the minde.

Virtue or good qualities without riches, are as it were a candel vnder a bushell.

Riches without vertue do litle profit.

A true friende is he, whose care is to pleasure his friend in al honest things, moued ther-vnto by a mere good-will, which he beareth vnto him.

Noblenesse of birth, is eyther vniuersall or perticuler. Vniuersall, as to be borne in a noble and famous countrey. Perticuler, to come of noble parentage. An obscure countrey bringeth no credit to a man, be he neuer so vertuous. And to come of noble parentage, and not to be indued with noble qualities, is rather a defamation, then a glory.

It is better by vertue and good deedes to get renoune, then to depend vpon the opynion of a noble house. Then a good name, nothing is sooner lost, and nothing harder to be recovered.

As fier cast into the water is quickly quenched: so a false accusatio against an honest lyfe, is soone extinguisht.

Honour is the rewarde of vertue.
Those men haue most excellent wits,

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which

A brieft collection,
whiche are pricked with the desire of
glory.

The getting of children in honest
wedlocke, is one of the chiefest benefits
that can be in a common weale.

Better vnbozne, then vntaught.

Of the goodes of Nature.

By this worde Nature is vnder-
stode the vertue, force, and property of
euery thing. In this place the goodes of
Nature be also vnderstode, all such
thinges as are in the body of man, as
health, strength, beauty and bignesse.

If a man want the goodes of Na-
ture, he can-not be happy in this lyfe.

Necessary it is for him that is inso-
lent, to be brought to the acknowle-
ding of him selfe, by sicknesse, or other
misery. Nolte couetous is hee, which
is desirous to get, carefull to keepe, and
vnwilling to forgoe.

He is not valiaunter, which killeth
a Lyon, then he which mortifieth his
wilde concupiscences.

Beauty, riches, pleasure & prosperity,
causeth forgetfulnesse of our selues.

Of the goodes of the minde.

• Sweeter and more comfoztable, are
the

of the effectes of the minde.

the pleasures of the minde, then the de-
lyghtes of the flesh.

Of ciuill or actiue felicitie.

A man should not lyue to himselfe
but should haue a care of his parents,
of his chyldren, and countrey-men.

He is a ryght good man, which ser-
ueth God deuoutly, and dealeth vp-
rightly with all men.

The diffinition of Vertue, and
hir partes.

Vertue is nothing, but auoydinge
wickednesse.

Fortitude, when it excedeth, falleth
in-to rashnes, when it faynteth, in-to
chyldeish fearefulnesse.

Liberality when it lamissheth out of
reason, is called prodigality, when it is
not extended any whit, purchaseth the
name of Couetousnesse.

In good thinges, nothing is eyther
wanting or superfluous.

Wickednes cannot be cōprehended,
but godlynesse may: Therfore easier it
is to become wicked then vertuous.

Vertue is devided into foure partes,
the first is Prudence, & second, Tempe-
rance & third Fortitude, & fourth iustice.

B.iii.

Of

A briefe collection,

Of Prudence and hir partes.

Prudence is a knowledge of good things, bad things, & things indifferent

The very cause of all goodnesse, is only wisdom, by that we know what to eschew as hurtful: and againe, what to chuse as profitable.

Socrates much given to wickednes, by wisdom reformed him selfe, and became a good example of a godly man.

Wisdom doth not commit, or do any thing, for which she may after ward say, Non putaram,

The partes of which Prudence dependeth, are Reason, Judgement, Circumspectio, Providence, Docility, Meed: Aristotle adioyneth warines, Ielines, Craftines, Subtilty & Righteousnesse,

Of Reason.

Reason is an order to do all things, by the consideration of things to come.

Before a man begin any thing, consultation shoulde be had: but hauing deliberated, speedy execution.

Of Vnderstanding.

Vnderstanding consisteth in discerning truth from falshood, and in taking heede, least the minde be ouer-much

delight

of the effectes of the minde.

delighted, and so deceaued, by the vaine pleasures of the body.

By Idlenes, mē learn to liue naghately.

The way to ertinguish the burning passion of loue, is to be ware of Idlenes. He which ruleth others ought to be free from all affections: for anger suffereth not a man to see that whiche is expedient, hatred hasteneth to vniustice, loue weakeneth the Iudgement, lust offereth wrong, grieve stirreth to reuengment, and enuy ouertholweth a man.

Euil manners come by euil company.

To al men shew a good countenance: yet enter familiarity with none, but such as are of good conuersation.

Sodeine counsaile bring speedy repētance.

Of Circumspection.

Circumspection in an especiall care of the minde, to bring those things which we haue in hand, to a good purpose.

Circumspection in war, is the cause of escaping many daungers, in peare doth al thinges to the increase of vnitie, amongst mē. The causes bringing circumspection, are feare, care, necessitye and affection: feare afflicteth, care cōpelleth, necessity byndeth, affection woundeth.

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Of Prouidence.

Prouidence is a certein vertue and
fozce of the minde, by which we fozeſee
a thyng, befoze it comes to paſſe.

Prouident mē ought to be admitted
into the conſultation of great matters.

Of Docilitie.

Docility or a good capacity, is a cer-
teine vertue of the minde, by which we
quickly conceaue, and eaſily vnderſtā
thoſe thinges which are taught vs, of
an-other, we account not that a good
wit, which will eaſily attayne to the
perfection of wickedneſſe.

Docility gotten by induſtry, though
it be harde in conceauiug: yet is it not
haſty in forgetting.

To whom Nature hath giuen ſharp-
neſſe of wit, they are moſt careleſſe, and
leaſt commended in their exerciſes.

Poble mē, whether they giue theſelues
to godlines or wickedneſſe, in eyther of
thē they ſo excel, as none of our calling.

They haue not onely a good wit, but
alſo a power to bring al that to paſſe,
which they are deſirous.

Of Heede.

Heede is nothinge els, but wyth
Judge

of the effects of the minde.

Judgement, to decline from thinges
hurtfull.

A man ought to encounter at the
pleasure & time appoynted of the eni-
mie.

Contrary to Hede, is temeritie, a
foolishnesse, which runneth all vpon
the head, & neither obeyeth reason nor
the perswasion of friends.

Great care ought to be had, whom
we may beleue, for faire tongues of
ten-times worke mischief.

Of Warinesse.

As it is the parte of a wise man,
wisely to consult, and giue counsaile,
so is it the duetie of a wary man, wel
to conceiue and vprightly to iudge.

He is the most excellent, which is
endued with that discretion, that in al
extremities, can giue him-selfe that
counsaile which is profitable.

Of Wilynesse, Craftinesse and
Subtiltie.

The minde of a craftie man, by prac-
tise is hardened, euen as the hande of
a worke-man by great labour.

To be wily, craftie, subtil, are hor-
rible, if they be vsed to wicked purpo-

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ses,

A briefe collection,

ses, so are they to be imbraced, when they be referred to honest endes.

Of Equitie and Righteousnesse.

Equitie or Righteousnes, is defined to be a moze gentle sentence, giuen to malefactorz, then commonly þe lawes doe giue.

Equitie iudgeth with lenitie, lawes with extremitie.

Ther is a Iustice naturall, & a Iustice legal, the legal iustice is the written law, according to which common Iudges giue sentence. The naturall Iustice, is þe discretion which euery prudent & wise man is endued with, all, wher-with he being diuinen ther-vnto, through consideration of circumstances, doth oftentimes make things bitter sweet great & dangerous, easie, haynous & horrible, either not so at al, or not so horrible, as they are supposed to be.

Equanimitie is a tranquillitie of the minde, by which in aduersitie, we doe not through grief & thought, hurt our selues, nor in prosperitie, exalt nor reioyce ouer-much.

Of Temperance and hir parts.

All

of the effects of the minde,

All vertues are to bee deuided into. 2.
sorts according to Cicero, who calleth
thē either vertues of knowledge or of
cōuersatiō: those of knowledge he cal-
leth prudence, & wisdom: wisdom he saith
only consisteth in cōtēplation, prudence
in y^e knowledge of common matters.

Domestical prudence is whē euery pri-
uate man doth prudētly cōsider of his
own affairs: & ciuil, whē we bend our
selues to y^e profit of y^e weale publik.

The learned haue deuided vertue in-
to foure parts, to wit, prudence, tem-
perance, fortitude, and Iustice.

Temperance is a vertuous habite
of the minde, wher-by we abstain, frō
all vaine and pestilent pleasures both
of minde and body.

It is y^e office of temperance, to couet
nothing, wheroff it should afterward
repēt hir. Of Modestie.

Modestie is a vertue teaching a
man how to rule his affections, and
in all his actions to keepe a meane.

Modestie is perceiued by y^e coun-
tenaunce of a man, for by the same,
we may gather the disposition of any.
The grettest kigs haue y^e grettest cares.

It

A briefe collection,

It is the part of a good shepheard to sheere his sheepe, & not to sleay them.

The true modestie of an honest man, striketh more shame, then the sight of many wicked and immodest persons, can stirre to filthinesse.

Of Shamefastnesse.

Shamefastnes is a natural blushing, by which we are afrayde & ashamed to commit, any thing which is not honest.

Blushing is iudged to be a feare comming of a guyltie conscience, but shamefastnesse of honest things.

Of Abstinencie and Continencie.

Abstinencie is a kinde of temperance, wherby we bying vnder the power of reason, our appetite, when it is allured vnto vnlawfull delectation.

Continencie is a keeping of our selues from those things, which are not to be coueted.

Abstinencie consisteth in the hauiug our appetite: Continencie, in tempering our lusts of the flesh.

Honestie to be preferred before lechery, chastitie before incontinencie, & a faithfull promise, before sinful pleasure.

Inconti-

of the effects of the minde.

Incontinent is he which keepeth no measure, in the conueting of woꝛldlye things, or cannot conteine himself fro the effect of fleshly desires.

Of Chastitie.

Chastitie, is the rule or patron, how a man may leade an honest and vertuous conuersation.

He is to be sayd to haue chaste eares, which can-not abide to heare that, which is dishonest.

Of Honestie.

Honestie, is a free election of the minde, to doe those things, which are agreeing to the rule of vertue.

Nothing can make men so miserable, as wickednesse and impietie.

God hath giuen this gift vnto man, that by honestie he may best profite.

The pleasure that commeth of honestie, is continuall, not transitoꝛy.

The pleasures springing from dishonestie, be mingled with grieve, and veration.

Players of Enterludes, are not to be allowed, because they both speak that which is not seemely, & by iesture shew that which is dishonest.

He

A brieft collection,

He whose desire is to lyue well in the world to come, shall for a time, lyue wretchedly.

He which chooseth to lyue well for a time, shall for ever lyue vnquietly.

Of Moderation.

Moderation doth so measure all our actions, that it will not suffer vs to passe y^e bonds prescribed by honesty. By moderating our selues, we learn to forbear, when we are iniured.

A man should beare & not blame, which can-not be auoyded.

A man ought not to reuenge his owne priuate cause.

Of Sparing or Hardnesse.

It is y^e common vse of most mē vnder y^e show of one thing to engraft in our mindes an other: & theroff prodigality is called by y^e name of liberality, cruelty of equitie, swiftnesse of boldnes of fortitude, & couetousnesse of sparing. We ought therefore to be carefull, leaste those vices deceiue vs, which seeme to accompany the vertue. A couetous man is hē, which out of reason connecteth, sparing is like a good husband thriftily to keepe, not vnthriftily to spend

Of

of the effects of the minde.

Of Sobrietic.

A sober man is he, whose minde is not ouercome, but hath y^e vse of wit, & senses, & contrary wise wee call him Drunken, whose head, hands noz sēte, can-not discharge their duetie.

Drunkennes, is the beginning of dishonestie and whozedom.

Sobernes of dyet doth not only kēpe our bodyes frē from grose humors, which springs of ill dyeting, but also pꝛolongs our dayes very much, and makes vs liue a healthful olde age.

Of Fortitude.

Ther is no vertue, but either sword, strēgth, or thꝛeats will weakē y^e same. To vanquish affectiōs, to resist anger, is only the part of a most valiāt man. Fortitude is a knowledge, instructing a man how with cōmendatiō to aduē-
ture, daungerous, troublesome & fear-
full things, & in the taking of them
in hande to be nothing terrified.

Of Magnanimitie.

Magnanimitie is a certein excellēcie of y^e minde, placing befoze hir eies, at al times vertue & honoz & to y^e attaining off, bends al hir cogitations & studies.

A brieſe collection,

It is the nature of him that is magnanimious, for the loue of vertue, onely with-out hope or deſire of recompence to doe euery thing, he is delighted, in a good conſcience : in aduerſitie he mourneth not : in proſperitie, hee inſulteth not, and in trouble he pineth not, he ſtands in admiration of nothing, he thinkes not any thing too hard, too brought to paſſe, he is conſtant, but in a good cauſe, neither wil, he goe about any thing, but that which will bring him credite, hee is no hypocrite nor flatterer, he can-not abide to currey any mans fauour, if he hate a mā, he ſhal know it, if he loue one, he cannot keepe it ſecret.

He is aſhamed, by a benefite to be bound to any man, he thinkes him a conquerour, which beſtoweth a good tourne, and him which receiueth, hee numbzeth amongſt them which are vanquiſhed. If he receiue any thing, he is neuer well vntill he haue requiſted the ſame with greater meaſure. He thinkes hee ſhoulde not bee deſired vnto any thing, neither doth he loue to requeſt a thing at any bodys hande,
for

of the effectes of the minde.

so; to beg a thing at a friends, is to buy it, it is no small grieve to a good nature to trye his friends.

More honesty is gotten by forbearing, then by reuenging.

Of Trust or Hope.

Trust or Confidence is a certaine perswasion, rather of a prosperity to come, then at hand.

The causes of this Confidence, be two, eyther former good lucke, and in hope of the like good luck, we are animated to take any thing in hand, seeme it neuer so dangerous, or the authozitye of some person.

Men ought to take great heede, least by too much confidence they fall into perilles.

Confidence, except it be guyded by modesty, and proceede from iudgement, may rather be called arrogancy.

Through arrgoancy haue manye come into hatred.

A wise man ought not to take vpon him, more then he can discharge, neyther to contend with him, with whom he is not to be compared.

A brieft collection,

Of Security.

Securitie is one parte of fortitude, by which, after we haue cast in our minde, all inconueniences, and knowe the worst that can happen, we are quiet and with-out care.

Of Magnificence.

Magnificence a vertue only to princes.

Of Constancie.

It is the dutie of Constancie, to resist dolours of minde, and of continencie to expell all foolyshe pleasure.

Wisdomme is in nothing moze apparent, then in constancie.

Constancie, except it be in truelyth, and in a good cause is impudencie.

Of Suffering.

Suffering teacheth vs to go forwarde in an honest matter, with-out grile and gruding.

By familiarneffe, humblenesse, and quiet bearing of thinges, we win the hartes of men.

It is his parte, which gouerneth others, not with wordes and whippes to ware cruell against malefactors: but with suffering and gentlenes, to draw them to his minde.

Of

of the effectes of the min dē.

Of Patience.

Patience is a voluntary aduenturing
of hard thinges for the desire of vertue.

At some tymes it is meeter to re-
uenge, then to forgiue: and some-times
it is a part of Justice, with iniuries, to
requite iniuries.

It is no lesse euill to requite, then it
is to offer an iniurie.

Frayses, fightings, & contentions, a-
rlye onely, bicause wicked layng aside
all patience, seeke occasion to moue
troubles and tumultes.

Impatiēce being set against misuse, it
misistreth matter of continual debate.

He which bendeth him-selſe to re-
uenge, doth immitate his doinges, of
whome he is molested: and he which
immitateth an euill man, can-not be a
good man in any sorte.

Of Stabilitie.

Stabilitie is a continuing in that
which is well begone.

Stable vertue ouercōmeth al thinges,

To say, and vnſay with one bzeath,
is to wauer, as a wether-rocke.

It is no lesse vertue, to keepe thinges
gotten, then to be desirous of new.

A briefe collection,
Of Iustice.

Fortitude without wisdom, is but rashnes, wisdom without iustice, is but craftines, iustice without temperance, is but cruelty : temperance without fortitude, is but sauadgnes.

Iustice is a diuine and celestiall vertue, which if men would imbrace, they might lyue quietly from troubles, and happely to theyr hartes desire.

Philosophers makes foure sorts of Iustice: Celestiall, natural, ciuill, & iudiciall.

Celestiall Iustice, is a perfect consideration & dutifull acknowledging of God.

Natural Iustice is that, which all people haue in them selues by nature.

Ciuill Iustice is that, which is made eyther by the lawes of nature, the statutes of the people, the consultations of Senators, the deuices of Princes, or authoritie of graue and wise men.

Iudiciall iustice dependes vpon lawes, made for the comoditie of a common weale.

The alteration of a Prince, brings the alteration of a common weale.

A good Prince, more by the example of godlines, then by godlines it selfe doth persist: so a wicked Prince, more by the example

of the affectes of the minde.

challenge, as due vnto them.

Euery good subject should prefer a common profit, before a priuate, and a vniuersall, before a peculier.

By how much more any man knoweth the thing, which he loueth, then the thing knoweth him, by so much he loueth it better: but a father doth better know the sonne, then the sonne the father: and therfore the father doth loue him better.

They which take y greater paines in getting of any thing, loue that which is gotten more intyrellye, then they which take lesse paines: But the mother doth with great paines attaine to them, then the father, and therfore hir loue must needes be greater.

Of ciuil Friendship.

Ciuil Friendship is of thre sortes, the firste is common or general good-will, wher-by we wish wel vnto al men: the second is good felowship, which continueth but a time, as long as pleasure lasteth, but no pleasure, no friendship: the third is a perfect friendship, which bringeth to passe y amōg mē, ther be a great agreement, both in will & in working.

C.iii.

There

A brieft collection,

There is no more certaine token of true friendship, then in consent and communicating of our cogitations, one with an-other,

The græment of the wicked, is easily vpon a smal occasion broken: but the friendship of the vertuous continueth for ever.

As a kingdome cannot haue manye gouernours, nor one wise many husbands, and loue them: so one cannot loue many intyrelly, and be beloued of them againe hartely, with-out hypocrisie.

Strength is then weakened, when it is deuided.

That man is a faythfull friend, to whome we may vnfolde the secretes of our hartes, and freely communicate, as if we weare alone those thinges, which any way trouble vs: whose wisdom is great, with whome we may talke boldly & familiarly, without sayling, without dissembling, with-out hiding anye thing from him.

A faythfull friend, come wealth, come wo, come prosperity, come aduersitie, is no chaungeling.

Pyther

of the effectes of the winde.

example of godlinesse, then by the thing it self, doth corrupt the manners of his subiects. For the common sorte of men, perswade them selues, al y to be well done, which is done by example.

It is the parte of euery Prince and Magistrate, that he beware least by euil example, he bring a wicked custome in-to his dominion.

The vertues of the law, are foure, to beare sway, to forbid, to punish, & suffer.

The precepts of the law, may be comprehended vnder these three thinges, to liue honestly, to hurt no man wilfully, to render euery man his due, carefully.

Of Innocency.

Innocencie is an affection of the mynde, which will not molest, iniurye, nor hurt any man.

An innocent man, in respect of a good conscience, contēneth al worldly thinges.

A rumour rayled of nothing, banysheth of his owne accorde.

Innocency may for a tyme be oppressed, but it will rylse againe: it may be obscured, but it wil shine againe: it may be ouerwhelmed, but it can neuer be drowned.

A brieft collection,

The remembraunce of a good conscience, is a comfort in aduersitie.

Euery man should consider, that hee is borne to helpe, and not to hurt hys fellow neighbours.

Of Friendship.

Friendship is a naturall good-will of well disposed persons, caused through sicknesse of manners, and motions of the minde, fancying ech other for nothing els, but only for y increase of vertue, not for any pleasure or profit.

The kindes of friendship, are three, naturall friendship, Ciuill and Hospitall.

Of naturall Friendship.

Naturall Friendship is deuided into pittie, kockring, and kynred. Again it is deuided into the loue towards God, towarde our parentes, and towarde our countrey.

We ought to behaue our selues towarde our parents as we would haue our children loue vs.

Nothing is more according to nature then to loue the of whom we are borne.

No man is borne for him-selfe, but a parte of our byrth, our countrey, a part of our parents, a part our friends
chal.

of the effects of the minde.

Should not be ashamed to confesse the same.

Thankefulnes doth consist in truth and Justice: truth doth acknowledge what is receiued, Justice doth render good-will for good-will, and one good tourne for another.

There is no more manifest signe of an vngratefull minde, then to dissemble a debt, when we are not able to discharge it.

He is an vngratefull man, with whome the benefite perisheth, but he more vngratefull which will forgette the same.

It is impietie not to loue our Parents, but not to acknowledge them, is more then madnesse.

That is not well giuen, which is not willyngly giuen.

How much a benefite is lyngered before it is bestowed, so much it leaseth of his grace.

We had rather leaue all, then long for a thing.

The gift of an enemy, better vntaken then receiued.

As

A brieft collection,

As good it were to eate meat from a serpents mouth, as to take a benefite of our enemy, in both daunger, in both death.

Hee which receiueth a benefite, should not onely remember it, but requite the same lyberally and fruitfully, according to the nature of y^e earth. which rendereth moze frut, then it receiueth seede.

Pietie is onely a gratefull good wil towards our parents.

Of Gentlenesse.

Greatly are inferiours bent to perfect obedience, whē they perceiue their Prince gentle and easie to be spoken with-all, not scoznesfull oꝛ full of disdain.

A Prince shoulde bee foꝛ countenance so amiable, and foꝛ behauiour so gentle to towards his subiects, as none at any time should goe from his presence, pensiue, oꝛ troubled in minde.

Of Faithfulnesse.

Faith is a constancie, and performance, of that which is promised.

FINIS.

The

of the effects of the minde.

Neither doth prosperitie manifest a friend, nor aduersitie hide a flatterer.

Of Hospitalitie.

This friendship of Hospitalitie is deuised into foure parts, wher-off one is called a glorious entertainment of men, onely to be thought off, an other is a conetous kinde of hospitalitie onely for the penny, the third is a courteous receiuing, either of our friends or strangers, the last is a releygious entertainment, of al such as truly without hipocrisie serue God.

Hospitalitie should be only for the release of such, as are pinched with povertie.

Of Concord.

Concord is a tower of strength insurmountable against all inuasions.

The common weale with common aide is defended, if men cleaue not vnto parts.

Of Godlinesse.

Godlines is a Religious worshipping of God.

In defending Religion both with others and alone, oughte we to fight against our foes.

C, v,

Rare

A brieſe collection,

Rare & ſew are thoſe men, which call them ſelues from the world, and are taken with an earneſt deſire of heauenly things.

With-out the vnderſtanding of the wil of God by his word, our ſight is but blindneſſe: our vnderſtanding, ignorance: our wiſedome, ſoliſhneſſe: and our deuotion, diueliſhneſſe.

Of Humanitie.

Humanitie is to be obſerued of ſuch, as will be called humane or courteous: for nothing ſhould be more contrary to mans nature, then to offer iniury to any.

Humanitie teacheth vs to abandon crueltie, to loue & cheriſh one another, euen becauſe we are men of one nature reaſonable, & by y^e reaſon gentle, with-out crueltie, not fierce with-out mercie, as are ſauage beaſts.

According as man doth excell in riches, let him towards the poore excede in lyberalitye.

Of Gratefulneſſe.

Gratefulneſſe is nothing els, but to keepe a benefite in memory.

He which doth receiue a good tourne ſhould

of the effects of the minde.

THe giuer of all goodnesse, God al-
mightie, so assist vs with his holye
Spirit, that affections may so remaine
with-in vs, as they doe not raunge,
and stirre to wickednesse, but that
they being rather banished or abated,
and bziueled by the Spirite of God,
we may embrace Vertue, which God
hath promised in this worlde to re-
ward, and in the worlde to come, not
to see vnrequited.

Who will see more of this mat-
ter at large, let him reade Ma-
ster Rogers Booke, of Morall
Philosophie: Entituled,
The Anatomie of the
Minde.

FINIS.

H. W.

PA

A BRIEFE LESSON,

for all estates.

Kepe counsell. Use not manye
words. Tell the trueth. Bide
thine anger. Appeale debate. Winder
no mans good name. Take heede of
drinke. Remember thy ende. Be mer-
cifull. Trye befoze thou trust. Repose
no confidence in a reconciled aduersa-
ry. Sorow not for that, which can-not
be got again. Reioice not in thy neigh-
bours crosse. Strive not with thy o-
ner-match. Reueale not thy secretes
to thy wife, nor to thy children: For
women & children say all they know.

Three things undid the Romaines
raigne: priuie grude, young heads, &
priuate gaine. Beare with others as
thou wouldest haue others beare with
thee. Be not too rash, hastie, bold, nor
wise in thine owne conceipt.

Doe not	{	speake	{	all thou	{	knowst.
		belecue				hearest.
		doe				canst.
		say				seest.

Be

A brieft Lesson.

Behold the ende, ere thou begin,
Haue minde on death, & feare to sin:
For death shall reape, y life hath sown,
And lyfe shall spring where death
hath mowen.

*Though Fortune haue set thee on fire,
Remember yet that thou shalt die.*

{ Abstinence is good for the } Soule,
{ health and vncleane of the } Minde,
{ } and Body.

*If thou flye Idlenesse, Cupid hath no might,
His Bowe lyeth broken, his fire hath no light.*

FEARE GOD.

And keepe his Commaundements.

FINIS.

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